

A Method of *Reading* H E B R E W ;

Illustrated, by expressing in *English* characters P S A L M 23.

IN order to pronounce Hebrew *intelligibly*, that is, in such a manner that every Letter of a word may be known by the Sound, where the Sense of a word is before unknown; it is necessary, that each Letter have always the same Sound, which must be distinct from that of every other Letter. The 22 Letters have here the following powers ---

ב ג ד ז ח ט כ ל מ נ ס פ צ ק ר ש ת	א ה ו י ע
b g d z ch t k l m n s p tz q r sh th	a e u i o

Where neither of these long Vowels occurs, a short Vowel is supplied; and the short *ä* is here preferred, because most easily distinguished: which supplemental Vowel may be inserted at pleasure, either in the middle of a word, or at the end of it. When the 3 Vowels ה ו י begin syllables; they may (if pronounced more easily) be sounded like *b v y*: because, when thus sounded, they are still distinct and intelligible. Note, that *g* (ג) is pronounced as in *gold* --- *ch* (ח) as in *child* --- and *q* (ק) must frequently have after it the supplemental vowel, particularly at the end of a word. This system of Pronunciation will be better understood, from a Specimen; in which (with a particular exception to the above method) the word J E H O V A H is pronounced nearly in the common way.

This Specimen is here *given*, at the earnest request of some very respectable Friends; and partly, as it enables the Musical Reader to *Sing one of the Songs of Zion*, in its Original Hebrew: which has not, perhaps, been attempted for many ages. Not the least deviation is made here, in adapting the Hebrew Words to the Notes of a solemn *Tune*, already well known; particularly, for its being connected with Mr Addison's celebrated Paraphrase of this same Psalm: see *Spectator*, N°. 441.

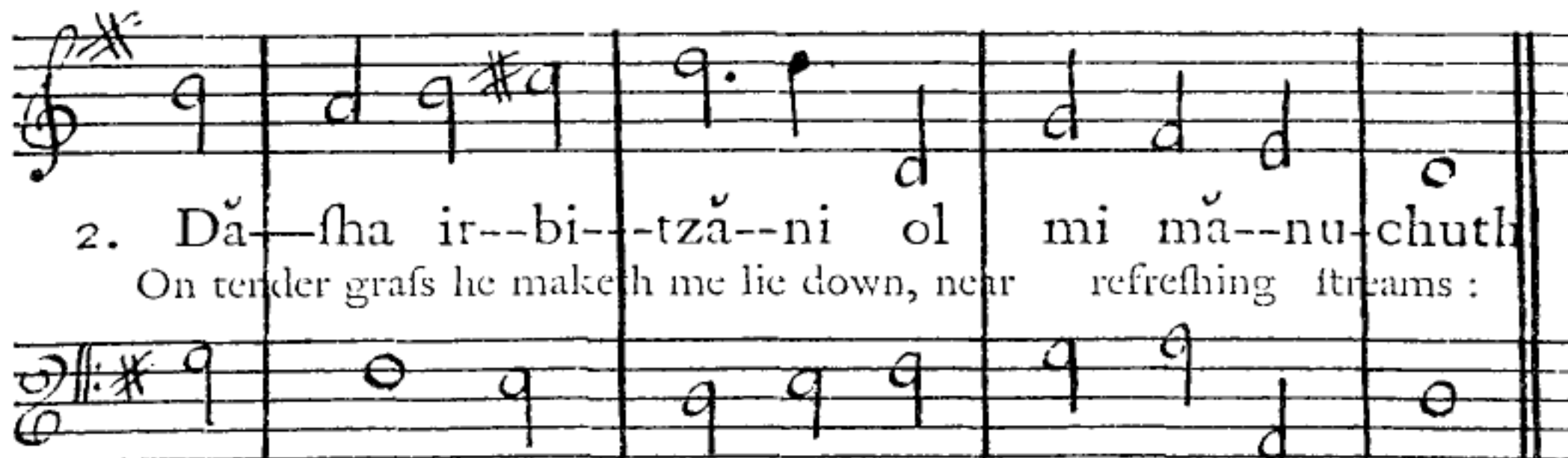
The common division of this Psalm is into 6 very unequal Verses. But the Sense divides it into 2 Stanzas, with 6 lines in each, agreeably to the Tune; and this it does very naturally as to every line, one or two excepted. But, tho' the Hebrew generally closes the Sense with each Line; yet sometimes the Sense goes on, in connection with the Line following: as it frequently does in *Greek, Latin, and English* Poetry. And therefore the beginning of line xi is connected in sense with the line before it: which may be the case with the first word of line 2, if connected necessarily with the former line; tho' the construction may be vindicated, as it here stands. The Text is given here exactly as usual; excepting in 5 instances --- the necessary ו being added 3 times, and the pronoun ך twice --- on the authority of MSS and antient Versions.

<p>דשא ירביצני על מי מנוחות במעגלי צדק למען שמו לא אירא רע כי אתה עמדי :</p> <p>תעריך לפני שלחן נגד צורי אך טובך וחסדך ירדפוני בבית יהודה לארך ימים :</p>	<p>2 4 6 8 10 12</p>	<p>יהודה רעי לא אחסר בנאות ינהלני נפשי ישובב ינחני גם כי אלק בגיא צלמות שבטך ומשענתך המה ינחמוני דשנת בשמן ראשי וכוסי רייה כל ימי חיי ושבת</p>	<p>1 3 5 7 9 11</p>
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N.B. The lines 3 & 4 are sung to the same Notes, as lines 1 & 2; and, of course, the lines 9 & 10 go to the same parts of the Tune, as the lines 7 & 8.



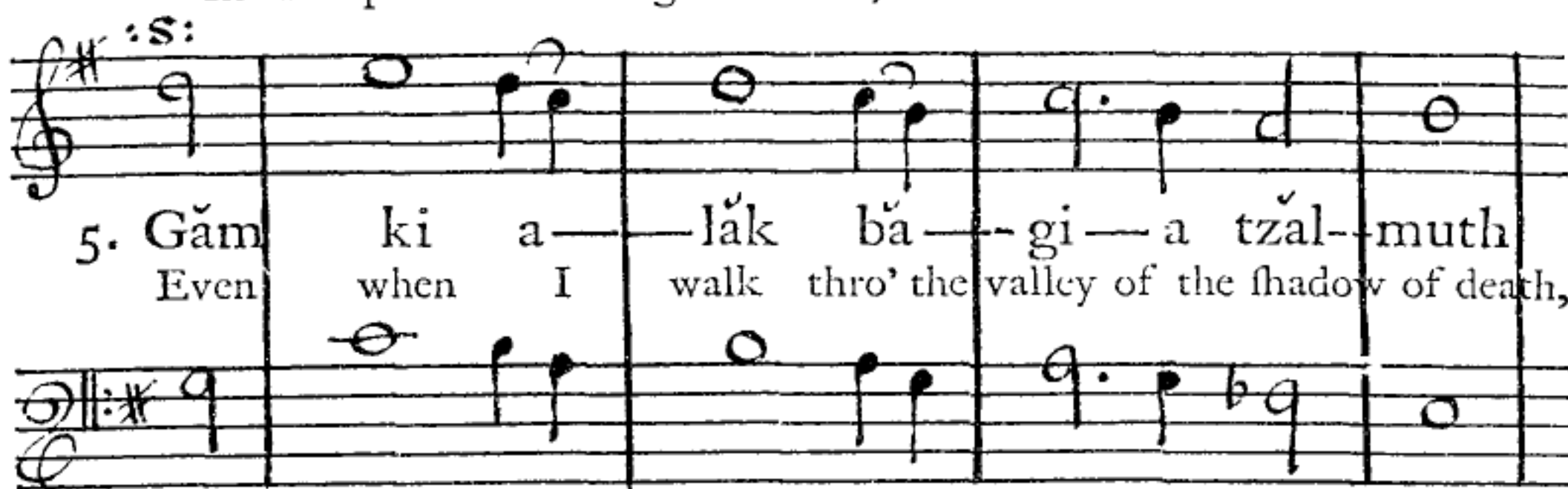
1. Yă--ho--văh ro---i la ach--făr bă---na---uth
JEHOVAH is my shepherd! I want not pleasant pastures;




2. Dă--sha ir--bi---tză--ni ol mi mă--nu--chuth
On tender grafs he maketh me lie down, near refreshing streams:

3. I--nel--ni năp---shi i--shu--băb i--năch--ni
He guideth me, my foul he converteth, he leadeth me,

4. Bă--mo--gă--li tzăd--qă lă--mo--nă shă--mu
In the paths of righteousness, for the sake of his name:



5. Găm ki a—lăk bă—gi—a tzăl--muth
Even when I walk thro' the valley of the shadow of death,



6. La a---i---ra ro ki a—the om—di.
I will not fear evil, because THOU art with me.

S T A N Z A II.

7. Shăb--tăk um--shon--thăk e-me i--năch--mu--ni
Thy rod and thy staff, these shall comfort me;

8. Tho--răk lăp--ni shăl--chăn nă--găd tză--ră--ri
Thou spreadest before me a table, in the presence of mine enemies:

9. Dăsh--năth băsh--măn ra--shi vă--cu--fi ru--ye.
Thou anointest with oil my head, and my cup overfloweth;

10. Ak tu--băk u--chăf--dăk i--ră--dă--pu--ni
Verily thy goodness and thy mercy shall accompany me,

11. Kăl i—mi chi—i u—shă---bă---thi
All the days of my life: and my dwelling shall be

12. Bă---bi---thă Yă--ho--văh la--răk i--mim.
In the house of JEHOVAH, for ever and ever.